A REVIEW OF THE Affairs of *FRANCE*:

With Obſervations on TRANSACTIONS at Home.

Saturday, May 19. 1705.

IN the Elections of Members, for the Enſuing Parliament, about which, the Nation is at preſent ſo buſie; there is nothing more remarkable, than the Virulence of the Spirits of the People on both ſides; and tho' I would not be Partial to Either, and the Extravagancies of both Sides are Amazing; yet I cannot but make one Juſt Remark, and I'll appeal to the moſt Prejudic'd People in the World, for the Truth of what I alledge, for *on this Hinge* great part of the Matter will turn.

Where ever you have a Vigorouſly Conteſted Election, ſay it be in *Kent*, *Eſſex*, *Herfordſhire*, *Suffolk*, or where elſe you pleaſe; if a *Hot Churchman*, if a *Tacket*, if one that is known to be of the ſame Principles *with a Tacker*, be ſet up for a Member of Parliament, on one ſide, and a *Moderate Churchman*, *Whig*, or call him what you will, ſtands on the other.

On which Side ſhall the *Papiſts*, the *Atheiſts*, the *Drunken*, *Swearing*, and moſt *Vicious* of the People Vote?

If by all Mankind, and in every Place in *England*, it is not given againſt you, and proved, that all theſe Generally are for the *High Churchmen*, *Tackers*, &c. I'll for ever lay down this Cauſe, and have not one Word more to ſay to it.

Now, Gentlemen, pray reflect a little; the *Roman Catholicks* in *England*, are not Fools, whatever you have to ſay of them, you cannot ſay, they do not underſtand their Intereſt, and purſue it too; and if you were to aſk them the Queſtion, Whether they Deſire the Eſtabliſhment of the Church? There are a great many Honeſt Gentlemen among them, that would fairly Anſwer you, No. The Church of *England*, and the Church of *Rome*, are very Direct Oppoſites: The former is a Schiſmatical Separation from the latter; and their Principles are two Directly contrary Extremes; and as warm as you are, Gentlemen, againſt your Diſſenting, Separating Brethren, this very Church of *England*, in a few Ages before ours, was call'd the Hypocrite; her Profeſſors, the Separatiſts, Schiſmaticks, Phanaticks, and all the reſt of the Invidious Terms, you now too plentifully beſtow upon others.

As ſuch, they were ſenc'd againſt By Laws made to put them out of the Government; they were Perſecuted, Contemn'd, call'd Rebels, Traytors, Diſturbers of the Government, Enemies *to Ceſar*, and Treated juſt for all the World, as you Treat the *Diſſenters*; and I forbear, for Peace ſake only, to Enter upon the Unpleaſing Compariſon.

From this, and the Nature of the things, too long to Inſert here, it may be accepted for a Maxim, That *the Roman Catholicks*

Cannot as Roman Catholicks, *be Friends to*, or Desire *the Establishment of the Church of* England.

This being laid down as a Maxim, I proceed to Enquire farther——Pray, Gentlemen, who are those we, *Coursly enough too*, call *Jacobites*, *Non-jurors*, and Men that refuse to acknowledge the present Government.

Are these Gentlemen Careful for, or Sollicito us about the Safety and Preservation of the Church of *England*? Are these Desirous she should Thrive in the present Constitution of her? Do not these People say, The present Settlement of the Church of *England*, is a General Schism? Have you read *Dodwell*, *De Nupero Schismate Anglicana*? Do not they say, There is no True Church of *England*? But that which keeping close, and adhering severely to the late King *James*, has Preserv'd both her Doctrine, and her Loyalty, entire, and not been Debauch'd into Rebellion and Separation; And do not they Divide from the Communion of the Church, upon that very Account?

Can these Gentlemen be thought to Desire the Prosperity of the Church, as it is now Establish'd? There are great Numbers of Gentlemen, and Clergymen, among these too, Honest enough to acknowledge the contrary; and who, on all Occasions, freely own they Wish and Pray for the restoring both the Church and State to its former Condition; that is, to its being Established under a *Popish* Prince. And these, Gentlemen, I must own, I have a much greater respect for; and think Honester by far, than those that have taken the Oaths to the Queen, joyn in and read the Prayers for her every Day, and yet Wish, Talk for, and endeavour the return of the old Race, and the Supplanting the Government they Swear to.

Nor can these Gentlemen be thought to wish the Prosperity of the Government, and they are too Honest to pretend to it; they account the assuming a Power in Parliament, to limit the Crown, a Usurpation, and an Injurious Deprivation of the Right Heir; they accordingly reckon the present Settlement a Prosperous Rebellion, the Queen a Deceiv'd Lady at best, and in Courser Terms, an Usurper; and on these Accounts, they refuse to Swear Allegiance to the present Constitution, and abhor the Establish'd Succession.

'Tis no wrong to these Gentlemen to say of them, That they do not Design the Security, or Prosperity of the Church; they will not think themselves Injur'd, in saying, They heartily Wish its Downfal, and the Overthrow of the present Schism in the Church, and Usurpation in the State; and I freely appeal to themselves in the Matter.

If this be their Profess'd Principle; and as I first laid down, it is allow'd, they are no Fools, but understand and pursue their Interest? Then I Desire to finish this Head, with asking the Gentlemen of the High Church Party, a few Questions.

1. What can be the Reason, that these Gentlemen, all over the Nation, joyn with the *Tackers*?——Why do the *Papists*, and *Non-jurors*, and *Tackers*, on all Occasions joyn? Why do they Clap them on the Backs, and 'Loo them on? Why Huzza, and Rejoyce at their Success? Why Assist them to run down the *Low Church* and *Dissenters*? In short, Why Vote for them in Elections?

If Mr. *L——y* was to speak his own Genuine Thoughts, while he crys out of the Hypocrisie of *Occasional Conformity*, while he sets the Church upon the Back of the Dissenters, and to fly in the Face of Toleration, Moderation, and the Queen; his own Conscience must, as far as can be suggested, by Reason, form his Reflection thus.

> Go——Rebels of the Schismatical Church, and Rebels of the Puritannical Dissenting *Hydra*; Fight, Quarrel, Debate, Hate one another, Cut one anothers Throats, and Tear one another to Pieces, Halloo, Devils of both sorts; This is the only way to restore my Old Master's Family, and Establish the Persecuted Real Church of *England*.

If I do these Gentlemen the least wrong in this, I would make them all the Honourable Satisfaction Imaginable: It cannot but be rational, from all the Arguments any Man can bring to Defend his being a *Jacobite*——He cannot be a *Jacobite* upon any other Principle, it would be Unnatural and Inconsistent, it would Overthrow their own Pretences, and they must come over to us presently, and take the Oaths.

He must cease to be a *Jacobite*, and is as Loyal as any Body can wish him, that Desires the Prosperity of the Church and State as now Establish'd; but if he be a *Jacobite*, 'tis because he Wishes the present Settlement Overthrown;

thrown; if he will not Swear to the Queen, it is, becauſe he does not reckon her a Lawful Queen, but in Heart reſerves his Loyalty and Allegiance for another.

Can theſe Gentlemen Deſire the Proſperity of the Church? 'Tis impoſſible; nor they do not pretend to it.

What then, *to repeat the Query*, is the meaning that theſe Gentlemen Vote for *Tackers?*

What can be more Natural than this Conſequence, *viz.* That they believe theſe Conſuſions to be the beſt and likelieſt Method to bring to paſs another Revolution, and give another Turn for their Cauſe?

The Serious Conſideration of this moſt juſt Obſervation, I humbly recommend to the Thoughts of all thoſe Miſtaken Gentlemen of the *High Church*; even this very thing might ſhow you what you are doing, whoſe Tools you are made, and to what End the ſecret Influence of a Party, you do not perceive, is Driving you.

'Tis plain, all the *Papiſts* and *Non-jurants* in the Nation, are on your ſide; And what do you think they mean by it? Do you think it is in meer Kindneſs to you? 'Tis plain, it cannot be to build up the Church; for 'tis their profeſs'd Deſire to have it Overthrown: Pray, Gentlemen, look back upon it; Muſter together ſome Reaſons to ſatisfie the People, why thoſe Gentlemen are all of your Side, and none of them for us? And ſee what you can make of it? Or, what you can ſay for it?

If then, all thoſe People, whoſe Intereſt, Deſire, and Deſign is, and muſt be the Deſtruction of the Church and State, as now Eſtabliſhed, *are on your Side*; Pray, Gentlemen, is it not Natural to Infer, that *you are on their Side too?*

I have heard a Story of a Lady, who addicted by her Pride and Fondneſs of her ſelf, to perpetual looking in the Glaſs, happened once to ſee the Devil in the Glaſs, Concurring with her Vanity, and putting Patches upon her Face; the Fright of which perfectly Reform'd her.

It matters not whether the Story be true, or not, the Moral is apt enough: If you would look in the Glaſs of a Clear and Unbyaſs'd Reflection, you muſt ſee the Devil on your ſide, Blowing up the Coals of Strife, and the Ruine both of Church and State in Proſpect; you would ſee there the *Occaſional Bill* thrown in by him, as a Bone of Strife to ſet us all together by the Ears; and all the Enemies of both Church and State, rejoycing at the Miſeries that are like to follow.

For God ſake, Gentlemen of the 134, Anſwer your ſelves this Serious Queſtion; or let your Mighty Advocate, who pretends ſo much has been ſaid in Defence of the *Tack*, do it.

What means that all the Churches profeſs'd Enemies are on your Side?

What, Gentlemen, have you wrought upon their Principles? Have you Whiten'd the Devil? Have you Converted the Pope? Will the *Roman Catholicks* joyn in your Communion? Will the *Jacobites* take your Abjuration? What is the meaning of it, the Confederacy of the Church, with her open Enemies, muſt have ſomething in it; there muſt be ſome *Arcana*, ſome Secret Combination? For God's ſake, Gentlemen, Explain your ſelves a little.

If there is any Wonder wrought, if *Papiſts*, *Non-jurants*, and *Tackers*, by ſome Wonderful Secret, and Unaccountable Sympathy of Parts, are now all Incorporated into the Church, and our Lord Jeſus has ſeparated them for his own Service, if ſome Supernatural Union may be wrought to Cure all the Antipathy of Principles and Intereſt——Take us in, Gentlemen, we will all, *Diſſenters* and *Churchmen*, come into any thing that is ſo Stupendiouſly Miraculous; and when Heaven, to give Peace on Earth, ſhall Diveſt Mankind of all the Black Spirits of Envy, Pride, Hatred, Hypocriſie, and thoſe Crowds of Devils that now poſſeſs them, and bring all the Contraries to make one Harmony, we hope you will not Exclude us; but till it appears, that ſome Wonderful Thing from above, has been wrought, out of the uſual Road of Means, Wide of, and Independent upon Cauſes and Conſequences, and above what we call Providence; till this happens, it muſt be owned, that 'tis Impoſſible the Conjunction of ſuch Contraries as theſe, can be to the pretended Deſign of ſecuring the Church.

In ſhort, Gentlemen, if *Papiſts* and *Non-jurants* joyn with *Tackers*, it muſt be from ſome of the following Principles. Either,

1. That all the *Papiſts* and *Non-jurants* are Converted to the preſent Eſtabliſhment of the Church. Or,

2. That the *Tackers* are in the ſame Intereſt with the *Papiſts*, and *Non-jurants*, *viz.* to Deſtroy our Government, and Pull down the Church

Church——And let them get off of this if they can.

Good God! What Strange Alternate Management is this? Moderate Churchmen Voted against as Destroyers of the Church, and the Churches Profes'd Enemies joyning to secure her.

How Strong is the Power of Bribery and Corruption? How Blind are the Followers of Interest and Parties.

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